

making bad ones. The existing system may teach the citizens to war with the government, or to use it in order to get advantages over each other. The laws may organize a big "steal" of the few from the many, and they may educate the people to believe that the way to get rich is to "get into the steal." "Graft" is a reaction of the mores on the burdens and opportunities offered by the laws, and graft is a great education. It educates faster and deeper than all the schools. The people who believe that there is a big steal, and that they must either get into it or be plundered by it, have nothing to learn from political economy or political science.

703. Reactions of the mores and education on each other. Every one admits that education properly means much more than schooling or book learning. It means a development and training of all useful powers which the pupil possesses, and repression of all bad prepossessions which he has inherited. The terms "useful" and "bad" in this proposition never can mean anything but the currently approved and disapproved traits and powers; that is, what is encouraged or discouraged by the mores. The good citizen, good husband and father, good business man, etc., are only types which are in fashion at the time. In New England they are not the same now as fifty years ago. The mores and the education react on each other. They are not as likely to settle into grooves in a new country as in old countries. In Spain and Portugal, and to a less extent in Italy and Russia, the mores have taken rigid form, and they control schools and universities so that the types of educated men vary little from generation to generation. When the schools

are not too rigidly stereotyped they become seats of
new thought,
of criticism of what is traditional, and of new
ideas which
remold the mores. The young men are only too
ready to find
fault with what they find existing and
traditional, and the
students of all countries have been eager
revolutionists. Of
course they make mistakes and do harm, but the
alternative is
the reign of old abuse and consecrated error.
The folkways
need constant rejuvenation and refreshment if
they are to be
well fitted to present cases, and it is far better
that they be